

Farm surplus disposal law

When the President signed it on July 10, the Agricultural Trade and Development Act became part of the law of the land. Under its terms, the President is empowered to dispose of a billion dollars worth of surplus farm commodities abroad over the next three years, by sale or gift. Of the total allotted, \$300 million may be given away to relieve famine and other emergency conditions. The remainder must be sold for foreign currencies; this will enable dollar-short countries to buy American food. The proceeds from such sales will be used to pay Uncle Sam's bills overseas. The Act also provides that the President may dip into farm stocks to relieve disasters at home. Though the new law falls \$300 million short of the Administration's original request, there is a good chance that the President will eventually receive more than he asked for. The House version of the foreign-aid bill contains a clause authorizing the President to sell an additional \$500 million worth of farm surpluses for foreign currencies. The monies thus acquired would be applied to financing the foreign-aid program. Two weeks ago the Senate Finance Committee voted to cut this program to \$350 million. So the Congress is sure to approve at least that much. Though these attempts to reduce our swollen \$6-billion agricultural hoard are praiseworthy, they do not amount to much more than a drop in the bucket. A considerably more imaginative approach to the problem, as well as a truly dynamic effort, is urgently needed.

More hospitals under Hill-Burton Act

A bill to broaden the scope of the Hill-Burton Hospital Survey and Construction Act became law on July 12. The original Act of 1946 provided grants to States for a survey of their needs and for actual hospital construction. Funds were allotted to the States on the basis of population and relative per-capita income, with Federal payments limited to one-third of the total cost of each project. State and local communities put up the other two-thirds from public or private sources. Subsequent amendments provided a sliding scale, dependent on economic status and the communities' relative need of a hospital, which allowed the Federal Government to assume as much as two-thirds of the cost of construction. By January 1, 1954 some \$600 million of Federal funds had gone into the over-all expenditure of \$1,769 million under the Act. That figure represents 2,200 projects, of which 1,400, with 58,000 beds, are already completed and in use. The new amendment will permit the construction of certain types of hospitals not provided for in the original act. It makes special provision for the construction of medical centers and hospitals for three categories of patients for whom the general hospital is either inadequate or uneconomical. The categories are the aged, the chronically ill, the badly disabled. The new law authorized a three-year, \$180-million program. The president has asked for an actual appropriation of only \$35 million for the first year.

CURRENT COMMENT

Like the original highly successful Hill-Burton projects, this new venture will likely accelerate as more communities assemble the means of matching Federal outlays.

Reinsurance plan fails

Rejection by the House on July 13 of President Eisenhower's health reinsurance plan was a major defeat for the Administration. By a vote of 238 to 134 the House supported a motion to send the bill embodying the President's proposal back to committee for further study. That ended its chances of becoming law at this session. The reinsurance scheme provided a fund of \$25 million to encourage voluntary health insurance plans to expand their coverage and protect themselves by reinsurance against possible losses due to the additional risk. The Administration featured the plan as the "heart" and "keystone" of its entire health program. On its first appearance it met stiff opposition from the American Medical Association. Later, when insurance experts showed themselves divided over the intrinsic merits of the scheme, a White House luncheon conference was arranged. A rather noncommittal statement from seventeen high officials of life-insurance companies stated that they "favored the general objectives of the bill." On the evening of July 9, the day the bill was reported out of committee, Mrs. Oveta Culp Hobby, Secretary of the Dept. of Health, Education and Welfare, after being introduced by President Eisenhower over radio and television, broadcast a strong appeal for support of the measure. In spite of these Administration prodings, the House balked. The bill foundered on the united opposition of those who saw it as the entering wedge of "socialized medicine" and those who regarded its proposals as either simply unworkable or inadequate.

Discrimination against private schools

When the Wisconsin Lutheran High School Conference sought a permit to build a high school in Wauwatosa, the city building inspector refused to grant it, on the ground that the proposed site was in a Class A residential zone. The city's zoning law permitted the building of a public school in that area, but not a private one. The Lutherans appealed to the courts. The State Supreme Court, according to a July 5

NC dispatch from La Crosse, has decided against the Lutheran High School Conference. It held that a public school has

... a virtue which the others lack, namely that it is located to serve, and does serve, that area without distinction. . . In its services [the private school] discriminates and the public school does not.

A sounder view of public and private schools, in our judgment, was set forth by Fr. Allan P. Farrell, contributing editor of this Review, in an article in our issue of Oct. 5, 1946. Private schools, no less than public schools, he pointed out, serve a public purpose, the formation of good citizens. Moreover, the existence of a private as well as a public school system "is not only an admirable but a necessary exemplification of democracy in action." The Lutheran conference was not asking for a penny of public money for its proposed high school. All it was asking was permission for the school to exist in the community under the same conditions as a public school. To refuse that permission on the sole ground that it is a private school looks like undemocratic discrimination against private schools as such. For the matter of that, how can any school, attendance at which satisfies State compulsory school-attendance laws, be said to serve a purely "private" function?

Constructive feature of steel accord

In commenting on the dollars-and-cents provisions of the agreement in the steel industry (AM. 7/10, p. 370), most observers neglected a constructive feature in the contract between the United Steelworkers and the U. S. Steel Corporation. The union and the company have agreed to hold quarterly meetings for the purpose of discussing matters of interest to both employer and employees not covered in the contract. That one such matter would be efficiency in production, the company made clear in the following words:

Relative security for both the individual employee and the corporation can be achieved only by emphasis on the individual and joint contribution to the production of steel at lowest possible costs, creation of more wealth and the equitable participation therein.

AMERICA—National Catholic Weekly Review—Edited and published by the following Jesuit Fathers of the United States:

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Time was when no self-respecting union would have had any part in an "efficiency" program. Back in the days when managements unilaterally imposed "speed-ups," unions felt obliged to oppose them. They had no assurance that their members would profit from the higher productivity or would not suffer physical injury in achieving it. Under the U. S. Steel program, higher productivity is recognized as the fruit of a joint, as well as an individual, contribution to the output of steel, and the right of employees to participate in the added production is formally recognized. That is the kind of development which justifies a guarded optimism about the future of industrial relations in this country.

U. S. Indian treaty rights

Our major difficulty in concluding treaties with the Soviet Government and its satellites is the lack of any assurance that the USSR will observe such treaties. We certainly do not want even the semblance of a similar reproach to be leveled at the United States in dealing with its own citizens. Yet Public Law 280, turning over to the States the protection heretofore guaranteed to Indian communities by the Federal Government, runs counter to the policy of the Federal Government as expressed in more than 400 treaties and agreements with Indian tribes. That policy is to secure acceptance by the Indians concerned of all Federal actions affecting the interest of the Indians, and indeed to condition such action upon the Indians' consent. When PL 280 became law through "quickie" congressional action on August 15, 1953, President Eisenhower, although he signed the bill, expressed "grave doubts" and recommended that it be amended at the next session (AM. 8/29/53). The law as it stands institutes State criminal and civil jurisdiction over Indian areas in five States, and authorizes any other State to impose such jurisdiction on Indian communities within its borders, at the State's discretion, without regard to the wishes of the Indians. While some of the highly advanced tribes approved the law, vigorous protests have poured in from tribal leaders of others, who insisted, as expressed by an Apache Tribal Council, that "they cannot attain complete [competency] overnight by the sudden termination of public services financed or subsidized by the Federal Government." Of the three proposals to amend now under consideration, two require the Indians' consent before their status can be altered. (The Murray-Metcalf-Goldwater bill requires a referendum.) Such consent would seem to be a minimum postulate of both prudence and justice.

Europe organizes for human rights

European integration has not been so completely stalled as the daily perils of EDC recounted in the newspapers may lead Americans to believe. Since 1949 the Council of Europe, comprising fifteen member states with headquarters at Strasbourg, has been carrying on unspectacular but effective practical work to eliminate the barriers dividing people from

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people that have proved the curse of Europe. One significant success was achieved on July 12 when the European Commission of Human Rights, which derives its powers from the European Convention on Human Rights, had its inaugural session at the seat of the Council in the ancient Alsatian city. This agreement, though largely based upon the UN Declaration on Human Rights, has not merely declaratory but legal force. Any state which has itself ratified the convention may refer to the commission alleged violations of its provisions on the part of any other signatory state. That body can investigate and undertake negotiations with a view to settlement of the dispute. In some cases referral to a European Court of Human Rights is envisaged. Among the provisions of the convention and accompanying protocol is an all-important assertion of the rights of parents in the matter of education and the duty of governments to respect such rights. It is safe to say that many persons in this country who complain that Europe is "dragging its feet" would react with horror to the proposal that the United States undertake the same obligations which the new European Commission of Human Rights is now set up to oversee.

Social justice for Guatemalans

Guatemala's courageous Archbishop Mariano Rossell y Arellano, described by Scripps-Howard's Charles Lucey (AM. 6/26) as the "center of anti-Communist resistance in Guatemala," has spoken out again. In the past few years his repeated warnings called the attention of his people and the world to the growing menace of communism in Guatemala. As he speaks now, the victorious anti-Communists are in control of Guatemala's Government. The archbishop's pastoral, issued July 6 while victory celebrations were still going on, announced in unmistakable terms that communism could never be finally defeated by force of arms. "Arms may dislodge the Communists from a country. But only social justice based on Christian love can extirpate communism from men's hearts." The pastoral blamed the conservatives, "who prevented the development of social justice," and the liberals, "who tried to remove God from the hearts of the people," for the success of the Communist conspiracy in Guatemala. "The fruits of secularism for more than half a century have been the long and continued dictatorships, shot through with social injustice, which made the Guatemalan people a ready prey for Communist propaganda." The archbishop warned the new regime against stripping the workers of their just social gains. Laborers and farmers, he proclaimed, are entitled to a just wage, just working conditions, family benefits, land and home-ownership opportunities and all the social benefits called for in the social encyclicals of Popes Leo XIII, Pius XI and Pius XII. It will be a tragedy for Guatemala if the new anti-Communist regime does not take vigorous steps to redress the social injustices that the Reds exploited so successfully in the past.

CARDINAL FELTIN ON THE CATHOLIC PRESS

In midsummer, when editors clear their desks and make a gesture at deflating editorial files, the words spoken last May by Cardinal Feltin, Archbishop of Paris, to the fourth International Congress of the Catholic Press suggest a self-analysis. He recalled the sad look of old periodicals that you happen upon in a desk drawer or in the attic. How insipid seem some of their yellowing pages, he remarked: "so much narrow, parochial spirit, so many little inconsequential stories, so little generous feeling!"

Inquiring into the trouble, the Cardinal discovered a lack of vitality, of universality: undue isolation.

The Catholic journalist, he said, must choose amid the torrent of news items that claim his attention. But this choice should not be

... arbitrary, just so as to gratify the editor's clientele, or to satisfy his own partisan preferences ... The Christian journalist tries to see things as part of a whole: on the one hand, to fit them into their original context, without which they lose all intelligibility and become monsters; on the other hand to place them in the pyramid of values, with God for base and for apex.

His job is not to "turn everything into an apologia—sometimes too facile and anyhow purely negative—for the deeds and gestures of the faithful," but to treat matters objectively, "playing no tricks with reality." Yet he is no mere tape recorder nor journalistic robot, but a man who works from "a theological world-concept which is a gift of grace, something a journalist should never forget." In other words, he carries the high responsibility of a strictly "missionary apostolate."

Furthermore, said the Cardinal, serious professional training is required. Interior spirit and personal holiness do not of themselves suffice for the task.

In order to

... rid oneself of the clan spirit, in order to be freed from the limitations of a Catholic milieu (to use a term of reproach), something quite foreign to Catholicism—a society which closes in upon itself in order jealously to defend its privileges—in short to give your press a missionary character, it must have real worth; it must be competent.

Hence the Catholic press, like all other forms of journalism, needs to understand the laws which govern the expression of ideas in the modern world. Lack of such understanding, he said, "casts discredit upon the Catholic press in general and finally upon the Church of Christ."

Similar sentiments were uttered by other speakers. "No amateurism," said Père Gabel (*La Croix*, Paris), should be tolerated; we should treat the "live problems absorbing the public mind ... We have no right to dodge our duty, even if it is dangerous to fulfil it." Federico Alessandrini, managing editor of Rome's *Osservatore Romano*, warned against "throwing all our influence to defend positions about which, even among Catholics, there can be an honest difference of opinion," and called for plenty of free, though always charitable, discussion in matters not of the faith. J.L.F.

WASHINGTON FRONT

What one Washington writer has criticized as "the crumbling position of America in world affairs" has been defended by Vice President Nixon as "a strong virile policy." These two extremes are symptoms of the insecurity, tension and anxiety which seem to grip official Washington.

Secretary Dulles has had to bear the brunt of criticism. With the President still "untouchable," his Secretary of State takes the rap. But he is not altogether to blame. What can the poor man do when behind his back the Vice President and Senate Majority Leader Knowland issue contradictory statements—a situation which occasioned Adlai Stevenson's crack that "we don't have one Secretary of State, but three of them." It is now clear enough that Geneva could have been saved had Britain and France agreed to Mr. Dulles' proposal of a Southeast Asian defense bloc *before* the Geneva conference. We would then have been negotiating from strength instead of from weakness (in the form of a shaky French Government). But those two countries were understandably frightened off by the saber-rattling of our free-wheeling amateur diplomats, aided and abetted by sundry generals and admirals.

This still leaves unsettled the burning questions of the recognition of Red China and its admission into the UN. These two questions preoccupy the dissenting Senators more than anything else. They also illustrate the current conflict between legality and morality. Some months ago I had occasion to consult a half-dozen of our American international-law classics on the subject of "recognition." They all listed two basic conditions for recognition: effective control of the whole country, and acceptance, at least passive, by the population. This is the legal case. But since the UN was formed, these norms have been modified. Recently, Mr. Dulles, speaking of recognition, listed the two conditions as above, but added a third: willingness and ability to carry out international obligations.

This third condition, of course, involves a moral judgment. It allows of "more or less," and also of considerable leeway of interpretation. The first two conditions are ascertainable facts; the third, though essential nowadays, involves mostly opinions. Because it does, it has caused, in the case of China, dissension between us and Britain, and also, it would seem, some misgivings in the State Department, though not in the President.

This is also one reason for the Senate's attempts to take charge. The other is that our foreign policy heavily involves finance, and Congress controls the purse strings. It can control policy simply by adding riders to the money bills.

WILFRID PARSONS

UNDERSCORINGS

Two U. S. bishops have been granted by the Holy See the personal title of archbishop: Most Rev. Edwin V. O'Hara, Bishop of Kansas City, Mo., on July 7, and Most Rev. Thomas J. Toolen, Bishop of Mobile, Ala., on July 14. The name of Archbishop Toolen's diocese has been changed to the Diocese of Mobile-Birmingham. The church of St. Paul in Birmingham is raised to the rank of co-cathedral.

► Rev. Robert F. Joyce, pastor of St. Peter's church, Rutland, Vt., was on July 14 named Titular Bishop of Citium and Auxiliary to Bishop Edward F. Ryan, Bishop of Burlington, Vt. . . . On the same day Rev. John J. Scanlan, pastor of St. Thomas More church, San Francisco, was appointed Titular Bishop of Cenae and Auxiliary to Bishop James J. Sweeney, of Honolulu.

► His Eminence, Francis Cardinal Spellman, Archbishop of New York, announced on July 13 that he had released Msgr. Francis F. Reh, vice-chancellor of the archdiocese, to accept the position of vice-rector of the North American College in Rome.

► *Summer Occasions:* Tenth annual editorial conference sponsored by Marquette University's Institute of the Catholic Press for staff members of Catholic magazines and newspapers, at Our Lady of Spring Bank Monastery, Oconomowoc Lake, Wis., Aug. 6-7 (David Host, ICP, Marquette University, 1131 Wisconsin Ave., Milwaukee 3, Wis.) . . . Institute for priests on Psychological Problems in Pastoral Work, University of Detroit, Aug. 9-13. Fee for course, \$25 (Summer Division Office, Room 110, C & F Bldg., University of Detroit, Detroit 21, Mich.).

► In a June 8 primary election in Santa Cruz County, Calif., 15 Poor Clare nuns of St. Joseph's Convent, Capitola, voted, as they had for years, by absentee ballot. (The Poor Clares are a strictly enclosed order.) According to a July 2 NC dispatch, one candidate for county office, running behind when the votes were counted, challenged the nuns' ballots. After a two-hour check through the law books, the county district attorney upheld the protest. The nuns did not meet the conditions prescribed by law for absentee balloting: 1) absence from the precinct on election day, or 2) physical incapacity to reach the polls.

► The Paulist Feature Service, staffed by major seminarians of the Paulist Fathers, now reaches more than 400 newspapers with free weekly features in mat, mimeograph and offset form. Its object is to combat materialism, eliminate intolerance, promote good citizenship based on spiritual principles, and to prepare people to receive the faith. For further information, write to the Paulist Feature Service, St. Paul's College, 4th and Lincoln Rd. N. E., Washington 17, D.C.

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Why a Catholic college?

This is the season when families put their heads together for a final decision about where John or Ellen will go to college. Choosing a college is a serious matter. For one's college experience will tell largely in shaping a young person's outlook on life, career and friendships.

Here are a few of the reasons why Catholic parents should plan to send their sons and daughters to Catholic colleges. They are ideas, incidentally, which we feel are not too well understood either by high-school graduates or by their parents.

Higher education, which is intended to give a young person a full and rounded preparation for his or her adult encounter with the demands of life, should provide this training in the context of life's real end and purpose, which is religious. Otherwise, all that is achieved is a half-education, which can often be worse than no education at all.

The Catholic who goes to college will normally amass a considerable amount of knowledge of secular subjects. To match this learning, to keep pace with knowledge in these fields, he or she needs a college-level understanding of the Catholic truth about life and its meaning. Systematic, college-level study of Catholic theology and philosophy will furnish this balance. If these studies are lacking, the average student grows to maturity victimized by a secularistic bias. Though he may have grown to be mature and competent in his knowledge of temporal or secular matters, he remains an adolescent in the knowledge and understanding of his faith.

Much time is spent in college in the study of literature, history, the social and physical sciences. A Catholic will not grasp these studies in their proper context unless he learns to view them in the framework of a Christian interpretation of history and Christian standards of truth. The reasons for attending a Catholic college therefore go far beyond the collegiate study of philosophy and theology.

There is a still further reason why the Catholic student ought to look for a Catholic college. This reason is not founded on the instruction given in the classroom, but on the total environment of the college itself. The ideals by which members of a Catholic college faculty, lay as well as clerical and religious, shape their own lives will quietly and inevitably mold the ideals of the maturing student after the mind of Christ. The attitudes and habitual conduct of fellow-students will have a telling effect. By a kind of spiritual osmosis, collegians in Catholic colleges absorb a spiritual philosophy of life. By the same token, collegians in secular institutions tend to absorb a secularistic spirit. Parents who themselves attended secular colleges may not realize how vast have been the inroads of secularism in these colleges since they were students.

The responsibilities of parents for the choice of the colleges their sons and daughters attend is a heavy

EDITORIALS

one. If by some misfortune the children should later entangle themselves in bad marriages or otherwise drift away from their faith, their having attended a Catholic college will remove that remorseful feeling that more could have been done to forestall such a tragedy.

In the final analysis, Catholic parents and high-school graduates should face this question: what college does God want John or Ellen to attend? Surely the answer, with few exceptions, will be a Catholic college. However, if, after consultation with spiritual advisers and for what seem to be good and serious reasons, parents approve the attendance of their children at secular colleges, they have a grave duty to assure themselves that their sons and daughters adopt such practices as will help to remove the danger of spiritual harm. The collegians, of course, bear the heaviest responsibility themselves.

"How about five bucks?"

Holy Writ tells us that "all things obey money" (Eccl. 10:19), but that "the love of money is the root of all evil" (Phil. 4:8). The religious person should measure up to both truths. He must know that money is necessary and must be willing to work hard to earn enough of it for his personal, family and social needs. But he cannot set his heart on money as his treasure.

In her article in this week's issue Norah Smaridge raises some very probing questions about encouraging monetary acquisitiveness among children. It is not easy to hit the proper balance between "not knowing the value of a dollar" and becoming "money mad." Parents, we feel, might well make this article the occasion for self-examination about the "money mentality" they are fostering in their children.

For our part, we feel that the other side of the coin (to keep our tone fiscal) should also command serious reflection. Are not too many children brought up today without any realization of what salary their family has to live on and how costly are food, clothing, entertainment and such things as medical services? Do they know, for example, exactly how high the purchase and upkeep of the family car comes, including licenses and insurance?

Children can easily take too much for granted. They can ask for things without having any way of knowing whether they might be asking their parents to give up all hope of saving for the future—even for their children's future. Through fiscal ignorance, in a word, children can be allowed to become both short-sighted

and positively selfish. This happens where money is a hush-hush topic.

Back in the 1920s the late Rev. Joseph Reiner, S.J., dean of the College of Arts and Sciences of Loyola University, Chicago, was much concerned about giving his students a sense of responsibility in money matters. He appended to the dean's bulletin board an estimate of what it was costing students to attend college, not only in terms of the direct costs of tuition, books, transportation and general living expenses, but also in terms of what they might have earned by working. The total cost reached an impressive sum.

College students (to speak only of them) are in reality subsidized to attend college. Even if they work their own way through, they never pay fully, through tuition, what it costs the institution to educate them. If all costs are tallied, many college students today are being paid at the rate of about \$2,500-\$3,000 a year to pursue their college careers. Viewed in this light, going to college is a job given a son or daughter by parents who have a right to expect "a day's work for a day's pay."

If many collegians take college life as a lark, whose fault is that? One would think that those who pay for the experience would take care that young men and women properly understand its serious purpose.

Religion in education:

(II) group attitudes

The problem of finding a place for religious education in the public schools, which is complicated enough in itself (Am. 7/10), becomes all the more nettlesome because of the conflicting attitudes that religious and civic groups take towards it.

Let's start with public-school teachers themselves, as represented by the National Education Association. This organization, said to represent some 900,000 public-school teachers, is a highly centralized body. The NEA has seemed to resent discussion of the role of religion in public education, perhaps because it underlined their system's greatest deficiency.

By about 1950, however, public dissatisfaction with religionless public schooling had mounted to a pitch where the NEA had to take cognizance of it. NEA's Educational Policies Commission therefore produced its widely publicized 1951 report on *Moral and Spiritual Values in the Public Schools*.

Given the legal and social taboos against the teaching of religion in the public schools, the 1951 report made the most of what the public schools *can* teach: the dignity of human personality, moral responsibility, devotion to truth, brotherhood, "spiritual enrichment" and so forth—all on a purely humanistic, secular level. The commission took a benign attitude toward religion, going so far as to approve the American Council of Education's expedient of teaching "about" religion. The December, 1951, report of the same commission on *Education and National Security* recognized the re-

ligious origin of the moral and spiritual principles on which American society is based (p. 12).

Valuable as these concessions are, the religious educator must regard the NEA as a staunch defender of the *status quo* as far as the teaching of religion in the public schools is concerned. This means they are against it. "Moral and spiritual values," far from being a recognition of the role of religion in public education, were first proposed in the *Dewey Yearbook* for 1944 by opponents of religion as a system of lay morality appropriate for a purely secular type of education.

Jewish groups heartily endorse this substitute because they are firmly committed to the exclusion of religion (which they regard as an intrusion) from the public-school curriculum. Their position is illuminating. Religious Jews know very well that "moral and spiritual values" are not religious values. Their acceptance of the NEA program because it does not constitute religious education contrasts sharply with the enthusiasm many Protestants show for the same program because, in their minds, for public-school purposes, it equivalently *is* religious education.

Besides these influential groups, many other people heartily defend the *status quo* of public education. For example, the secularists, whether organized or not, find it perfectly to their liking. More surprisingly, not a few Protestant churchmen seem to give priority to their devotion to the "sacred principle of separation of Church and State" in public education, instead of giving priority, as one would expect, to the necessity of religious education as an essential element in any defensible system of general schooling.

Aren't there any large groups favoring religious education as part of the public-school program? Indeed there are. This nation has a very large number of Protestants, clergy and laymen, whose main interest in education is religious. They cannot reconcile themselves to religionless public education. Then there are many educators who, on purely educational grounds, take the same view. Both these groups show their concern through such organizations as the Religious Education Association and the Department of Religion and Education of the National Council of Churches, as well as independently. With them are allied an indeterminate but very large number of private citizens who are dissatisfied with the total absence of religious instruction in public education. Being unorganized, however, they are largely inarticulate.

Catholics, as one would expect, seem to favor a pro-religious orientation of public education. But, for a variety of reasons, they do not appear to have formulated their position in very precise terms. All one can say about Catholics is that they will support any workable program giving public education a pro-religious orientation, provided it does not contravene Catholic principles.

This oversimplified summary is enough to explain why all proposals to introduce religious education into the public schools give rise to controversy.

Don't let children become money-grubbers

Norah Smaridge

WE HAVE CERTAINLY GONE TO EXTREMES in our attitude toward children and money. In Grandma's day, nice people never mentioned money in front of children. The subject was considered sordid. Family finance was no concern of the young.

But today's parents show no such reticence. We talk freely in front of the youngsters. They know what it is costing to have Jeanie's teeth straightened, how much trade-in allowance Daddy got for the car, what Mom pays the cleaning-woman. In most families, the only secret left is the precise figure of Daddy's salary.

Many of us are beginning to think we have gone too far, made our children money-crazy instead of money-wise. As one mother puts it, "Our kids can buy and sell us." Billy demands a dime every time he runs an errand. Barbara expects to be paid for practising the piano and rewarded for bringing home a good report card.

Thoughtful parents are groping for the right attitude toward juvenile money-making. That Betsy should make cookies and sell them for the Girl Scouts is all very well. And it probably does not hurt Johnny to make a little extra spending-money during the summer vacation. But should we encourage our children to join so-called "achievement" groups, in which 12-to 15-year-olds set themselves up in business, learning to buy and sell and share the profits? Isn't this sort of thing too frankly commercial, too unchildlike?

It is obviously important to teach our children to understand the value of money. But it is even more important to teach them to see money in the right perspective, to handle it in wholesome fashion and with good taste. We don't want our children to become little money-grubbers. We don't want money to dominate their lives.

WHAT MONEY CAN'T BUY

Probably our most common mistake lies in putting too much emphasis on money as such. That our own 12-year-old is already overimpressed with the idea of money was brought home to us vividly on our return from a Mexican vacation. Ours is a chess-loving family, and Daddy had picked up a jewel of a chess set in the market. He got it for a song, and the children missed nothing of the transaction.

Because of its unusual beauty, the chess set is often shown to visitors. Junior especially likes to exhibit it. But, to our chagrin, his comment is invariably: "Bet you can't guess what this cost! Daddy got it for *fifty cents!*" In Junior's impressionable young mind, the bargain had registered—but not the beauty.

Born and educated in England, Mrs. Smaridge, who lives in Hoboken, N. J., is a graduate of the University of London. She has had much experience in high-school and junior-college teaching, and in ad-copy writing. At present she free-lances for the Catholic and secular press. Her weekly column for young adults appears in the diocesan papers of Newark and New Orleans. Another facet of her theme—teaching children a proper attitude toward money—is treated editorially on pp. 413-414.

Many of the children we know are growing up with a wrong conception of money. Instead of seeing it for what it is—an instrument of exchange, and nothing more—they see it as a symbol of happiness. They think they cannot be happy without money in their pockets. They are sure it will buy them anything they want.

Jessica, the ten-year-old next door, thought she could purchase forgiveness with money. Last week she broke her mother's treasured piece of Minton china. She had been fiddling with it, in spite of repeated warnings. Finally it crashed to the floor, and Jessica's mother gave vent to her feelings.

The child took the scolding quietly. At the first opportunity she left the room, returning with the contents of her savings bank, two dollars and fifteen cents. "Take it, Mother," she cried. "It's all the money I have."

She was genuinely puzzled when her mother refused the money. "You just want me to feel terrible," she accused. "That's why you won't take my money." And it took her mother a long time to make Jessica see that while she might be able to pay for some things with money, there were a lot of things that money could not buy. Jessica, for instance, could not atone with money for hurting her mother or for being disobedient.

Our neighbor had no idea of the standards which her own unguarded remarks were building up in her teen-age daughter. Popular among her companions, Eleanor was invited to a party at the home of a wealthy classmate. But she was worried about accepting. "I don't feel it would be fair to go," she said. "You're always talking about how much money they have, and how wonderful their home is. You know I could never invite Jane *here*."

It needed a lot of persuasion, at that juncture, to make Eleanor believe that, in friendly relations, we do not repay everything in kind. When people like one another's company, it does not matter which has more money; we must expect to enjoy entertainment and hospitality according to the scale on which our friends actually live.

YOUTHFUL ENTREPRENEURS

A go-ahead people, we Americans have always encouraged the spirit of enterprise in our children. We beam approval of Johnny and his newspaper route; we see him learning valuable lessons of self-reliance and independence.

But isn't it time we questioned this old American institution? To begin with, there is little evidence to support our fond belief that a newsboy's trade leads

to a distinguished career in later years. Then, too, the motives and incentives for having a newspaper route have changed radically since Grandma's day.

In Grandma's time, Johnny took the job to help out his family. Today, many youngsters work even though the family does not need their earnings. The lure is simply that of having their own money.

Some children devote all their leisure time to the pursuit of money. It means more to them than recreation, sports and hobbies. And the time which they spend at work deprives them of what is probably the most valuable experience of their growing-up years—the building of friendships.

Some jobs, of course, are valuable in themselves, making school studies meaningful and concrete, or developing skills which will be of use in future years. Part of the summer vacation may well be given to them—if the emphasis is put where it belongs, on the experience to be gained and not on the money reward. But in many cases the jobs which are open to children have little educational or cultural value. We might think twice before encouraging David to lug bundles for the launderette or make deliveries for the liquor store. Even such outdoor jobs as farm work and fruit-picking cannot wholly be recommended; the youngsters are continually exposed to the hazards of weather, fatigue and unsuitable companionship.

Certain part-time jobs in favor with the young are even morally dangerous. Rita, who works on a magazine "crew," is fast developing into a first-class young hypocrite. Trained in high-pressure salesmanship, she delivers a "spiel" suggesting family hardships which, in Rita's case, simply do not exist. Honesty already matters less to Rita than do her lucrative commissions.

Such odd jobs as the children can do in the home should never be placed on a money basis. (There is one exception; a child may be paid for doing that for which somebody else would otherwise be hired.) In social life, we do not expect to be rewarded for bearing our responsibility in mutual relationships, or for carrying out our share of a common task. Children understand this very well when they are in camp, or enjoying games, picnics and projects. Each one does his share under the pressure of the group's ideal of fair play. It should not be difficult to carry out these same ideals in the home, provided that the parents establish an atmosphere of satisfaction in the day-by-day activities and in the cooperative maintenance of the household.

Parents who complain that their children are selfish and money-minded need seldom look far for the cause. Chances are that these parents are confusing the give-and-take of family life with the buy-and-sell of the market place. Instead of taking time and patience to teach their children to bear their fair share of family

responsibility, they "pay" them for washing dishes, making beds, even for keeping their own rooms in order.

THRIFT

In our anxiety to achieve security, many of us put great emphasis upon the practice of thrift. We are determined, while they are still young, to teach our children the value of saving. An excellent resolution, indeed, provided that saving is not held out as a worthy end in itself.

Saving, for the child, should be part of the general process of learning to manage his money. His saving should teach him the importance of going without *now* so that he may have what he wants *later*. But saving for such vague and remote objectives as "a rainy day" or "old age" does not belong to the spirit and appreciation of childhood.

Many parents succeed only in establishing habits of saving which are meaningless to the child because they involve no sacrifice on his own part. Our neighbor, with girls of five and seven, gives them fixed amounts expressly to put into their piggy banks. Our lawyer goes through a ritual. Every evening he presents his six-year-old with a dime. This the small boy puts solemnly into his savings bank while he pipes: "I'm saving this for my college education." Habits of saving, certainly—but such habits are more likely to bring a false attitude

to money and saving than clear judgment as to relative values in life.

It is no easy matter to see money in the right perspective, and still less easy to teach our children the best attitude. In this country, for a long time and for reasons which may easily be discerned, the making of money—either sufficient for a bare living or as much as possible—has been to the average man the very goal of his existence. And today the temptation to judge life in terms of money is aggravated by the constant pressure of advertising.

To offset this modern emphasis the following suggestions might help.

SUGGESTIONS

Summer jobs, *taken for the sake of money*, should be frowned on. A job should be tolerated only if it is genuinely suited to the child's personality, capacity and stage of maturity, and if the experience to be gained is of the right type. For Johnny, already interested in chemistry, a job as stock clerk in a drug concern may well be approved. Most applauded will be those "volunteer" jobs which are of real help to our community. Libraries, museums, public administrative offices and various non-commercial agencies use high-school boys and girls to gather and compile information. Payment may be small, or non-existent,



but for the young people such jobs contain elements of valuable education.

Part-time jobs *during the school term* should be taboo. Here we go along with the specialists who advise that youngsters of school age can best use their free time in well-planned recreation.

There should be no payment for house-and-garden chores, except in the one instance mentioned earlier.

We should, of course, encourage our children to save, but within the range of their understanding and capacity.

Money talk should be confined, as far as possible, to necessary budget sessions. At other times, particularly at table, where money topics have a habit of popping up, we should try to keep the conversation on a lighter and brighter plane.

In this way we can hope to guide our children to a more objective attitude towards money. We will be more than satisfied if they arrive at the happy and sensible conclusion of the small boy whom we recently heard about. Greatly puzzled by the question of poverty and riches, Peter asked his mother: "Are we rich, or are we poor?" A well-balanced woman, she tried to make clear to him that *rich* and *poor* have only relative meanings—and the child grasped her point at once. "I guess we're richer than poorer," he said, "because we can have everything we need, but not everything we want."

Shortage of Catholic college scholarships

Joseph A. Berkowski

I WOULD LIKE to make this article something of an open letter to high-school seniors and to their parents, by way of apologia for the small number of scholarships offered by Catholic colleges. To judge from the letters we receive from them, students and their parents do not understand the situation of Catholic colleges in regard to scholarships. I can speak for one college only, but I have ample assurance that many other Catholic schools find themselves in a situation very much like our own.

Ours is a day of abundant scholarships. Newspaper articles bemoan the fact that many of them remain unused in colleges throughout the nation simply because students do not apply for them. On the other hand, public-minded critics censure schools for their indiscriminate distribution of scholarships, some of them financed by taxes, to the needy and the wealthy alike. In the matter of tuition, tax-supported schools do

Mr. Berkowski is registrar of the University of Detroit and a member of its scholarship committee.

not distinguish between those who can afford to pay for their education and those who cannot. Probably they would incur a lot of censure if they discriminated in the matter of scholarships. At any rate, there are many scholarships available, and students in general have become scholarship-conscious.

Some of the scholarships to State colleges or non-Catholic private colleges are open to Catholic students, not only to those in the public schools, but also to some in our parochial schools. This can put Catholic colleges in a bad light. We preach Catholic education, but do not seem to be as generous as public or endowed schools in helping our boys and girls financially to secure a Catholic education. Students wonder about this, and their parents wonder. We have been asked about it often.

A variety of agencies, Catholic and otherwise, write in for lists of our available scholarships in an effort to assist high-school students to attend college. Pastors, high-school principals and counselors, to say nothing of devoted aunts and uncles and friends, join the ranks of petitioners. And we so often refuse. Naturally the petitioners would like to know why.

The answer seems too simple. We do not have the resources to offer scholarships in any great number. Our Catholic schools depend almost entirely on tuition to operate. Wealthy benefactors are scarce, and many Catholics have not yet come to look upon higher education as a deserving beneficiary of their gifts. There isn't a Catholic school in the country that would not be happy to be able to lend aid to deserving students. They cannot give what they do not have.

Recently an administrator of a small private college spoke to me about his financial worries. Conditions had become so bad that there was question of closing the college. Then he made a remarkable observation. "You people in Catholic schools would never know these worries, with the great organization of the Catholic Church to back you."

Educational administrators of dioceses and parishes have done a magnificent job of establishing and supporting primary and secondary schools. But to date they have been unable to give much financial assistance to Catholic colleges. There have been some isolated exceptions, but in general the Catholic college cannot look to the parishes or to the diocese for help. State support is out, of course. Industry has only very recently shown interest, and certainly not universally throughout the country. Hence the colleges have struggled along mainly on the tuition the students can afford to pay.

Catholic colleges have been criticized for not campaigning for funds to aid students. Some colleges are now making such efforts. The majority are still of necessity confining their campaigns to raising funds to secure the buildings and the equipment they need to carry on a good job of teaching. They plan to seek student-aid funds later. At present they do not think it wise to scatter their efforts over a variety of fund-raising campaigns.

It is true that most Catholic colleges grant some scholarships. Because funds for scholarships are so limited, the colleges must exercise care in distributing them. Many students think that "it would be nice" to get help from the college, but do not qualify on the basis of genuine need. There are always some students whose parents could afford to pay tuition but who do not concur in their children's conviction that a Catholic education is worth the sacrifices they would be called upon to make. After all, they are paying taxes to support the public schools. Colleges must often point out that if parents want their children to have a Catholic college education, the responsibility for providing it falls first upon themselves. Only where the parents are unable to provide for this education, can they reasonably ask the Catholic college to assist them through scholarships.

The requests for scholarships far exceed the number available in most Catholic colleges. Funds intrusted to our schools by generous benefactors to help needy students must of necessity be meted out with the utmost care. There is little danger that such funds will be given to students who do not need them. In the school I am connected with, the treasurer must dip into other funds each year to supply for the lack of scholarship funds.

This situation may explain what could at times look like a lack of cooperation on the part of some colleges with agencies who ask for lists of scholarships. They have no need to publicize scholarships. Such publicity always results in an increase of requests for scholarships, which, unfortunately, they are unable to grant.

Probably the greatest number of requests for assistance come from students of other countries. Most such requests come from genuinely deserving boys and girls who look eagerly to the schools of America for the opportunities they cannot find in their own countries. Catholic schools in general have not been able to compete with other schools in opening their doors to a large number of foreign students. And many of these students are Catholic boys and girls.

Recently, there has been an increase in unsolicited funds for scholarships from educational foundations established by business and industry and from private family funds. There are many available, no doubt. Friends and alumni can do much more than can the schools themselves to channel these resources our way. We have had sufficient evidence of this to have no doubt about it. Catholics better off than the average can be persuaded of the importance of Catholic education and the necessity of helping to make it available to as many as possible.

The task of supplying a Catholic education to deserving boys and girls must be shared by many. It cannot be the work of the schools alone. The vast majority of students in Catholic colleges are helping themselves. Eighty-five per cent of the students in the school I know best are earning at least part of their own tuition. Some thought should be given to those

students who have to give a disproportionate amount of time to working to pay for their education.

This much I would like to stress: Catholic schools are not at all unaware of the great need for scholarship funds. But students and parents should be patient and understanding, and realize that we are not yet in a position to help all who ask our help. Tomorrow looks brighter.

FEATURE "X"



Mr. Keller, student of theology in St. John's Provincial Seminary, Plymouth, Mich., develops further a theme he treated last year (AM. 6/27/53): apostolic work among Mexican migrant laborers.

YOU WOULD LIKE Antonio Tamayo. He's a loyal American. He wore U. S. khaki during World War II, and his son stained the same type of uniform with his blood some three years ago in Korea. Antonio calls Brownsville, Texas, his home, but he can't live there throughout the entire year. He has to migrate from State to State in search of work if he is to care for a wife and six children. One of them really isn't his child, but his heart was bigger than his pocketbook when little Gilberto's parents died in an automobile accident. God would provide, he knew.

You'll find Antonio's skin rather dark, and you will notice his deep-brown eyes and long, black, wavy hair. He speaks Spanish as a rule, having learned it as a boy in Mexico, but his English isn't bad. He's been in the United States since he was a youngster. How he entered I don't know.

Since his entry he has seen a lot of this country. He has picked cotton in Texas and Mississippi and fruit in California and Wisconsin, and hoed sugar beets in Michigan. He has worked in potatoes and vegetables in several of the East Coast States from Florida to New York. Yes, Antonio gets around.

There are a lot of things that people, including too many Catholics, don't know about Antonio. They have a lot of gripes about him and his fellow migrants. They think they're just a shiftless lot, lazy and dirty. If they are Catholics—well, they're not very good ones; you hardly ever find them in church. So goes the common talk about Antonio and his brethren.

This year dedicated to Mary might be a good time to look into our attitude toward these migrants of Mexican descent. Our Blessed Mother can give us a clear vision that will brighten into greater charity for them. Why bring Mary into this? Because she has a special love for this race. Of all the nations in this New

World, Mary chose to appear only in one—Mexico. At Tepayac in 1531 she appeared to a Mexican peon, and as evidence of her appearance left her picture painted on his cloak. In the picture her skin is brown. The Mexicans are proud of Our Lady of Guadalupe. They also call her “*La Virgen Morena*”—“The Brown Virgin,” their Virgin.

I think that one reason for Mary’s love of this people is that she once was a migrant herself. She knows what it is to be so poor that the preservation of life is a real chore. She knows what it is to be in a strange land and to hear a strange tongue spoken on all sides. She knows what it is to be despised and looked down on. She knows what dire poverty is. She knows what injustice is.

Mary is in Egypt again—our Egypt, the United States. She is here with her children. Every Mexican family has her picture. In many a weather-beaten shack Our Lady of Guadalupe is enshrined. All the little Mexican children know her. Boys and girls both bear her name proudly—Guadalupe. Mary wants to keep all of them united to her Son in their exile. I think she will keep them. But I hope it isn’t in spite of us that she does so.

Some of the migrants have been lost to the faith, and others are not far from falling away. Apart from their devotion to Our Lady of Guadalupe, the faith of the migrants is quite shallow. Their religious knowledge is confined to the three big events of most men’s lives. They know they ought to be baptized, married and buried within the Church. Whether they actually are or not is another question. Not infrequently one comes across unbaptized adults. Civil marriages are common. Easter duties are rarely made. Attendance at Mass and the sacraments is poor.

To one accustomed to American Catholic life, this situation seems distressing, even shocking. But when we study it in the light of religious persecution in Mexico, we may well wonder that they retain as much of the faith as they do. Their priests and nuns were taken away. Their churches and schools were closed. How were they to learn their faith? How to practice it? When they moved into the United States, there were few interested in them, few priests who spoke Spanish.

The fact that these American immigrants moved about so much within the United States is one big reason for their drift from the Church. The effects of this migratory life are a further separation from any Christian environment, the growth of a spirit of independence of the Church, much less opportunity for education in both spiritual and temporal matters.

Actually, the people don’t want to migrate, to follow the crop harvests from State to State. Given the chance to settle down they will do so. The fine Catholic spirit growing among the several hundred families that have settled in St. Joseph’s parish, Saginaw, Mich., is eloquent proof of that. Leaders are developing. Vocations to the priesthood and sisterhood are blossoming.

Can anything be done for those who must migrate,

for those to whom poverty, lack of education and vocational training leave no alternative? The finding of adequate solutions to the problems of migratory labor is a job for the experts. But in the meantime, the rest of us can offer some help to these, our fellow Catholics.

The situation facing American Catholics who want to help Mary keep her chosen children is a difficult one. Our Protestant brethren who won many a neglected Irish immigrant from the faith not too many years ago are not inactive in trying to win these migrants. In Michigan they are spending a lot of time and money in this project. Trained missionaries are enlisted for the work—some from South America. They distribute Spanish Bibles and varied pamphlets and newspapers to the families. They show movies, pass out clothing, operate day nurseries for the children while parents work. While most of their endeavors are on the social level, yet their purpose is to give them the religious principles of Protestantism. This is a challenge to action for us.

The field is ripe for members of the Confraternity of Christian Doctrine, for college students, for seminarians. Many students, especially in liberal-arts courses, have studied Spanish. Here is a chance to use some of it. You don’t have to be fluent in the language in order to help. The migrants are most patient with the poorest stumbling. If you can but greet them in their own tongue, they welcome you with broad smiles. You are “*muy simpático*”—“very charming”—if you can but say, “*buenas dias*.”

Even if you know no Spanish at all, you are welcome in their homes. Many understand and speak English well. Our bishop was quite surprised when he inquired of a packed church at a confirmation ceremony as to their knowledge of English. Ninety per cent of the congregation knew the language.

Evening catechism classes for the children could be conducted at the homes of migrants by willing lay help. Bilingual catechisms are easily obtained. Local clothing collections can be made on their behalf. Perhaps there is some sort of migrant program already under way in your area. You might be able to help by offering to transport a few children to catechism classes. If you can’t do that, you could urge them to attend Mass at the parish church. They often fear that because of their poverty they may not be wanted in our churches.

This kind of lay apostolate may seem very superficial. The migrants are here today and gone tomorrow. Yet, when dealing with souls cherished in a special way by our Blessed Mother—souls that are being drawn away from the kingdom of her Son by conditions not of their own making—any help, however small and temporary, is worth the effort. God will bless such efforts. It is His policy to choose “the things that are not, to bring to naught the things that are.” Mary, too, will assist us and secure abundant rewards for our least efforts to retain in the faith her children exiled in our land. Remember, Mary loves these humble people dearly.

ROBERT A. KELLER

Religion, philosophy and outer space

Louis de Wohl

Science fiction has two things in common with television: you can no longer ignore it; and there is a certain tang of modern magic about it. No wonder then, that the twain meet not only in weekly but in daily union. But science fiction has invaded other realms also. Newspapers report "flying saucers from outer space," and their page of so-called "comic strips" usually contains at least one science-fiction adventure. A dozen and more magazines are devoted to this new kind of literature. The public has become outer-space-conscious.

There is a great deal of good in that. I very much doubt whether Orson Welles' bold broadcast about the Martian invaders of earth would cause a panic now. I rather think that the public would take with great equanimity the actual advent of denizens of another planet. The little planets of our own solar system have become hackneyed in science fiction. To be modern, today, you must come from a planet of a giant sun in the constellation of Cygnus, or the Pleiades, or better still from a planet of another galaxy altogether.

It is no longer fashionable to make voyages to heavenly bodies only a few million miles away. Even of planets and their inhabitants in other galaxies you must speak with the unruffled hardboiledness of the space-veteran. You know those Alphans, those Squentoplucs, those Xaxaboros, and you are no longer particularly impressed by their size, their fourteen legs or their one, malignant red eye in the middle of their bellies.

Malignant, yes. For that is what most of these strange beings are. And here we are running smack up against our first metaphysical discovery in modern science fiction. The universe of science fiction is full of living creatures, even of rational creatures. But practically all of them are malignant. They look evil to us and they are evil. Many of them are "insect-like." Others are vaporous. Others again, have ferocious fangs and enormous muscular strength; or they are slimy and scaly.

But this is both bad theology and bad science fiction. When God had made the universe, He saw that it was good, not malignant. These creatures are only the wraiths of our own very terrestrial fears of insects, ghosts, brute animals and reptiles. In other words, the authors have projected their own fears upon the worlds they created.

This by no means implies that if we succeed in reaching other planets and if we find them to be inhabited by rational beings, they would have to be

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what we call good. True, we know of no other planet whose inhabitants have fallen from grace. But that does not mean that such a planet does not exist. It is quite possible that many such planets exist. But we cannot assume that the whole universe, inasmuch as it contains rational beings, has fallen. Tradition tells us about the revolt of the angels—but not of all angels.

There is no reason why living and rational creatures on other worlds should have bodies even remotely like ours, unless their living conditions—gravitation, atmosphere, temperature, etc.—were similar to ours. But there is every reason to expect, and even to postulate, that they must have some kind of relation to God. After all, He created them—if they exist at all.

Yet concerning this one factor that is certain—that they must have a relation to God—we hear scarcely anything at all in science fiction. Of sex we hear a great deal, of cruelty and bloodshed, of ruse and deviltry of all kinds. But not of God. Not of their relation to the world of the divine.

There are very few exceptions. One of them is the brilliant trilogy *Out of the Silent Planet*, *Perelandra* and *That Hideous Strength* by C. S. Lewis. All his books either are classics or ought to be. He pictures Mars and Venus, and indeed all the planets of our solar system, as governed by angels of light, and he may well be very near the truth. No less a man than St. Thomas Aquinas backs him up. In Aquinas' opinion, the stars are "moved by angels." Mr. Lewis also assumes the existence of "macrobes," demons from outer space, trying to influence the earth and to turn it into a lifeless desert.

The people Mr. Lewis imagines, earthly and otherwise, have not lost the gift of being impressed by what they see. They, or at least most of them, are not hard-boiled space travelers to whom the wonders of an outer galaxy mean only a technical problem. But then Mr. Lewis is not a technician. He is a writer of great distinction and, what is more, a poet. What is still more, he is a Christian. The difference between reading him and reading the average science-fiction story is that between an inspiration and a nightmare.

His friend, the late Charles Williams, might be

Mr. de Wohl is the author of many historical novels, including *The Quiet Light* (Lippincott, 1950), whose hero is St. Thomas Aquinas.

mentioned as another great exception, although his books never leave the earth. For beings of outer metaphysical space come "down" to earth—among them the Platonic archetypes of terrestrial animals.

The third and last exception I would like to name is Franz Werfel. In his very last book he describes his own return to earth a hundred thousand years after his death. The earth he describes most vividly is as strange as any Mars or Venus—except that the Catholic Church is still in existence (and is still combating heresy).

Doubtless all three of these writers have in common that they love God, hate evil and can think along metaphysical lines as can few writers of our time. The clearest and most concise thinker of the three is C. S. Lewis, the most imaginative is Charles Williams, and some of Werfel's ideas are as startling as a bombshell. Thus when he asks, "What is the shape of the universe?" the wisest men of a hundred thousand years from now tell him that the universe has the shape of a man.

Christian writers should take notice of a form of art that seems to have come to stay. We cannot afford to sit back and let purely secular writers discover and exploit the galaxies. For they will not always content themselves with describing their own peculiar nightmares. There are signs that they will also describe their own peculiar heresies.

We shall perhaps soon read of "avatars" being sent to earth from diverse heavenly bodies. Already our Lord is being called by certain occult schools a "high Sun-initiate." Soon we shall read that not only Christ, but before Him Buddha and after Him Mohammed, and then I suppose the Dalai Lama, were "sent to earth" from outer space. We may hear that they were all natives of Betelgeuse or Gamma Centauri.

There is a deeply insidious factor about this kind of thing. For there is a strange twist in human nature which postulates that spirituality, to be true, must

come from "far away." Thus the teachers of Madame Blavatsky were "Tibetan masters," Tibet being a faraway and inaccessible country. The nearer home the spiritual source, the less inclined we are to believe in it. Our Lord knew this only too well. The prophet counts for little in his own country and for less still in his home town.

Thus we will be asked to believe that God, the real, final and ultimate Good, the Absolute—is far, far away and has no direct relation to you and me. He will be hailed as the kind of monarch who deals only with lesser monarchs, not with commoners. We earth-dwellers are far beneath God's notice.

That would be an inverted Christianity. It gives the lie to our Lord, who wants us to address the creator of the universe as "Our Father". It reduces our Lord to the status of a petty ruler. And it reintroduces Polytheism. God would be made to recede into abysmal distances to rule in a "beyond" utterly outside our reach and ken. He would become an aloof, amorphous Being to whom we cannot pray. The way to perfection and to heaven, to everlasting communion with God in Christ would be portrayed as an endless recession. And this endless recession would have at its horizon an Absolute without the slightest interest in man.

We know, however, that our God is the God who asked Job: "Shalt thou be able to join together the shining stars, the Pleiades, or canst thou stop the turning about of Arcturus?" And we know that this God, as the Second Person of the Blessed Trinity, took to Himself a human nature and died for every one of us personally.

Science fiction, in the widest sense, is a very serious matter, far transcending the purely imaginative and speculative, let alone the more or less brilliant showing-off of technical pseudo-knowledge. In the wrong hands it can and will create new heresies and revive old ones. In the right hands it can be one more instrument to glorify God.

Economic philosopher

HISTORY OF ECONOMIC ANALYSIS

By Joseph A. Schumpeter. Edited from manuscript by Elisabeth Boody Schumpeter. Oxford U. Press. 1,260p. \$17

A lifetime of study and reflection went into this posthumous work of a scholar who was not only a great academic economist, but also one of the almost extinct race of polyhistorians. The book is the result of nine years of actual writing and, after the sudden death of the author in January, 1950, of two more years of assembling and editing of the unfinished manuscript. Mrs. Schumpeter, the editor, is an economist in her own right, and had the assistance of a number of professional colleagues of her late husband.

Prof. Schumpeter's *History* is much more than a first-class technical reference book of encyclopedic proportions. It is also a unique account of the intellectual history of the Western world. The book is one of those rare products of the human mind that should attract the uninitiated, the student, the teacher and the expert alike.

Since it is obviously impossible honestly to review a Schumpeter book of 1,200 pages in a short space, I wish to single out the author's concept of economics as a science and its historical origin. Schumpeter located this origin in the scholastic doctors. This aspect of the book reveals his views on a basic subject in cultural history of which most of his academic colleagues knew little and cared less.

The author stresses that the subject of his book is the history of economic analysis, not of all economic thought.

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By economic analysis he means the four "fundamental fields" of scientific economics: economic history, statistics, economic theory and economic sociology (institutional framework of economic analysis). What is known under such names as normative economics or political economy (in its modern meaning) is, for Schumpeter, not a part of scientific economics, because it involves non-scientific "value judgments," i.e., moral and/or cultural appraisal of analytical propositions and corresponding institutions.

Of the four fields of economic analysis, the *History* deals primarily with economic theory, the most elevated

branch of economics. Prof. Schumpeter, following Mrs. Robinson in this, describes it as "a box of tools" for analysis or "a device for effecting economy of effort" in explaining the how and why of economic processes. Theory extracts from a variety of observed facts (historically and/or statistically reported, or introspectively perceived) the properties or aspects they have in common.

One of the most interesting epistemological and methodological propositions of Prof. Schumpeter is his concept of "ideology" as both a help and a hindrance to economic (or any other) analysis. Schumpeter's "ideology" is not a set of philosophical or quasi-philosophical beliefs in the light of which to pass "value judgments" on social problems and proposed solutions. His "ideology"—by his own admission, one of Marx's constructs cut down to more realistic size—is a

... superstructure erected on ... the realities of the objective social structure below it ... [It reflects] these realities in a characteristically biased manner.

Such "ideological" bias may stem from any one-sided (not just a Marxian class-determined) position from which a more or less distorted picture of reality results.

"Ideologies" are invariably present in scientific research. They enter it by way of the initial "vision," which is the "prescientific cognitive act that supplies the raw material for the analytic efforts." There is no analysis without "vision," and no "vision" without "ideology."

However, the established rules of scientific analysis subsequently reduce, step by step, the "ideological" bias contained in the initial "vision" and supplement the remaining elements of the latter with additional facts, new concepts and relations. But there will always be "fringe ends of things" in social sciences (relatively less so in economics) that cannot be rigorously analyzed and proved, so that elements of "ideology" remain present in the analytical results.

It is this trilogy of ideology-vision-analysis that Schumpeter uses as a yardstick to measure the development of science in general, and of economics in particular. The following passage from the *History* will indicate the significance that Schumpeter attaches to the scholastics for this scientific development:

As a landmark [of scientific analysis] we choose the *Summa Theologica* of St. Thomas Aquinas, which excludes revelation from the *philosophica disciplina*, that is, from all sciences except supernatural theology. ... This was the earliest and the most

important step in methodological criticism taken in Europe after the breakdown of the Graeco-Roman world. ... Exclusion of revelation from all sciences except the *sacra doctrina* was coupled by St. Thomas with the exclusion from them of appeal to authority as an admissible scientific method.

In the extensive treatment of the scholastic contribution to the development of science, including economics, Schumpeter emphasizes that "social science discovered itself in the concept of natural law," which revealed the awareness of the presence of a set of interrelated phenomena in social life. According to Schumpeter, St. Thomas' concept of natural law had two meanings. It was first



... the set of rules that nature imposes upon all animals ... [and] the set of rules that conform to social necessity or expedience, the historical relativity of which St. Thomas never tired of stressing. ... In order to find out what is naturally just in any particular case, it is first necessary to analyze these circumstances ... the normative natural law presupposes an explanatory natural law (emphasis added by author).

In passing from the scholastics to the Renaissance, Prof. Schumpeter makes it clear that in the latter

... there was no such thing as a New Spirit of Free Inquiry. ... The scholastic science of the Middle Ages contained all the germs of the laical science of the Renaissance. ... And these germs developed ... within the system of scholastic thought. ... [The Renaissance] continued rather than destroyed scholastic work ... the authority of the Church was not the absolute bar to free research. ... The prevalent impression to the contrary is due

to the fact that until recently the world has been content to accept the testimony of the enemies of the Church, which was inspired by unreasoning hatred and unduly dramatized individual events.

After two centuries of grave distortion of historical facts concerning the attitude of the Church toward intellectual and scientific development in the Western world, Schumpeter's *History of Economic Analysis* has clarified the truth in an important branch of science.

For this reason alone this monumental work of one of the greatest "laical" scholars of our time deserves to be read and studied not only by economists but also by theologians, philosophers, historians, physical scientists and all those whose intellectual curiosity transcends the level of popular literature. In addition to its priceless informative value, this book will treat them to an exquisite literary style that makes it a work of art as well as a scientific treatise.

CYRIL A. ZEBOT

Franklin in focus

BENJAMIN FRANKLIN AND A RISING PEOPLE

By Vernon W. Crane. Little, Brown. 219p. \$3

So many recent biographies have been billed as definitive that it is refreshing to find one that makes no such pretense. Amid the clutter of six or seven volumes, extra-long footnotes and appendices, we almost forget that there is always a need for fresh interpretation and insight. It must be kept in mind, however, that something can always be added to our knowledge of individuals, simply because we never fully analyze a man in all his complexity.

It is a pleasure, then, to run across a new book on the life of a significant American which tries to present a short interpretation of the man and the background of his time. *Benjamin Franklin and a Rising People* is such a book. It is a 200-page, well-put-together little study of one of the most important figures of 18th-century America.

The more one studies 18th-century America, the more one realizes that all the real constitutional thinking in the British world was taking place on this side of the Atlantic. The colonies grew up before the mother country did, and the colonies first had a clear concept of what the empire had come to be. It was because the British could never realize the maturity of Americans that they lost the thirteen colonies.

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The signs were everywhere to be seen: in the military sphere (the colonists had captured Louisbourg practically by themselves); in the legislative sphere (the colonists ran their own governments); in the judicial sphere (the colonists fought off writs of assistance). With our hindsight we wonder that the signs were not as clearly read in England as they were in America. But the British politician was blind and the colonies became independent.

This book, however, is in the main a study of Franklin rather than of 18th-century America. The first part is excellently done. The middle section lacks clarity—mostly, I suppose, because Franklin's own thoughts were confused. It was a period of stumbling toward independence and everyone was feeling his way. Another minor defect is the author's practice of making allusions which will be obscure to the average reader, as when he refers to the John Thompson or the Hatter story. This is particularly true toward the end of the book, where some readers may be lost in the sheer proliferation of names. But the book is quite good and well worth reading.

JOSEPH R. FRESE

Journey through fear

THROUGH MALAN'S AFRICA

By Robert St. John. Doubleday and Company. 310p. \$3.95

The subtitle on the jacket of this book reads: "Land of Hope and Fear." It would not be difficult to cite innumerable instances of fear. Fear permeates the book, because fear permeates South Africa; it is "like a London fog: everywhere."

This fear communicates itself to the reader, who cannot fail to be apprehensive about the universal explosion that it could set off. But it would take a lot more perspicacity than this reviewer has to find within the pages of this book much from which South Africans themselves, or observers on the outside, can draw hope.

Out of the complex problems arising from the nature of the population alone, the racial problem is, of course, the most complex and explosive. It appears that Premier Daniel F. Malan's Government has only complicated the situation further. Its *apartheid* legislation has intensified the spirit suggested by the pronunciation of the word itself—"apart-hate." As Mr. St. John says at the very end of the book, "... the word became law. But nothing was solved."

The racial hatred revealed in this book is so vivid that it might be

called a character, the main character in the book. That is why hope seems so far removed from this land. Of the many who profess Christianity, too few are Christians. The Michael Scotts, the Manilal Gandhis, the Alan Patons, the Rev. Mr. Huddlestons are valiant leaders in whom the hope of South Africa lies. But they are far too few.

Some recent fiction has focused attention on South Africa's more obvious problems. Perhaps it seemed at times as if the novelists' imaginations had run away with them. A book like this one provides a factual background for their fiction. FORTUNATA CALIRI

"THE THOUGHTS OF HIS HEART" AND SELECTED WRITINGS

By the Most Rev. Charles Francis Buddy. St. Anthony's Guild. 363p. n.p.

For some time the friends and associates of the first Bishop of San Diego, as Rev. David P. McAstocker, S.J., explains in his foreword, had urged His Excellency to give permanent form to his occasional sermons and writings. The present volume therefore contains a record, in the form of forty-two key expressions, of the apostolate of Bishop Buddy since he founded his diocese in 1936.

His Excellency is no stranger to the readers of this Review, which has been privileged to publish three articles by him since 1945. The most recent, "Come and See!" (which is honored by being placed third in this volume), appeared in our May 17, 1952 issue and received wide distribution as a reprint-booklet.

The value of a collection like this is that it communicates to the reader the genuine Christian inspiration of the Church in action. A bishop is primarily the shepherd of his flock. Bishop Buddy is revealed here in that role—exhorting priests, religious and laity to deeper love of our Divine Lord and His Blessed Mother, encouraging them to strive for greater perfection and strengthening their human frailties.

But a bishop is also a fisher of men. His Excellency seems to be by temperament very well suited to this role, too. He is interested in everyone, and urges the faithful to bring the warmth and truth of their holy religion to all their neighbors.

Among the many passages one could quote to illustrate the spirit of Bishop Buddy, perhaps this challenge to the graduating class of Loyola University of Los Angeles in 1938 will show how durable are his judgments and how straightforward is his manner of expressing them:

THE PRIEST IN OUR DAY

Compiled by
Francis Edw. Nugent

Selected essays chosen for their applicability to the priestly life. A few are old but most are new, and all were selected because they bid fair to remain of permanent interest as long as there is a Church, a priesthood and a flock of the faithful to be shepherded back to Christ. The contributors include Pius XII, Archbishop Cushing, Monsignor Knox, Bishop Sheen, Abbe Michonneau, Father Nash and many others.

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... May this Class of '36 put the welfare of Church and State above selfish interests. The cause is greater than any individual. You have often been advised to keep out of politics because it is corrupt. It is corrupt because men who have had the advantages that you have had failed in their civic duty. If you find politics corrupt, go in and clean it up. Take an interest in every phase of government. Give freely of your time and talents from the precinct up to national levels. . . . At least get into the scrimmage. . . . God bless you and fortify you to meet the test (pp. 335-36).

The author's combination of what might be called contemplation and courage, of recourse to the inner life of the Body of Christ for the strength to perform outwardly the works Christ had bade us perform, is in the great tradition of American Catholic churchmen, whose arduous labors and responsiveness to grace have fructified in the Church in this country. The recording of their zealous apostolate cannot fail to impress all Americans. It will also go a good way toward making the task of Church historians in the future a little easier.

ROBERT C. HARTNETT, S.J.

THE UNSEEN AND SILENT

(Anonymous) *Translated from the Polish by George Iranek-Osmecki*. Sheed & Ward. 350p. \$4.50

This is fascinating reading. It is a tale of personal courage, stubborn action and patriotic effort by underground operators in Poland during the war which ended (?) nine years ago. It is a symposium of first-hand accounts of the adventures of paratroopers dropped into their mother country. Each account is an exciting story in itself. Some are fragments of merely a few pages, others are much longer. But they have been put together in a pattern so remarkably well-arranged that they tell a history in consistent form, with the added advantage that it is full of suspense and personal excitement.

From England, brave Poles were parachuted into their occupied nation to assist the underground resistance with information, radio-communication and organized direction, so that it could operate as a coordinated army in the interests of the Allies against Hitler. Just as the text of the book makes an integrated whole, so were the apparently disparate efforts of the paratroopers combined for the building of an integrated army of fighters for freedom.

They secured early information as to the V-1 "buzz bombs" and the V-2

bomb, and they created relatively well-supplied organized forces, some of which in some localities ran into hundreds of men operating as normal battle units. They had their troubles with informers, but nowhere near so much as the French resistance had with Vichyites. As a consequence, on occasion they had the absolutely full support of local populations. There was, therefore, more coordinated battle action from them than from the French resistance. The book demonstrates that there is something in the hearts and souls of free men that cannot be stifled by the mere exertion of overweening force.

Notable also is the evidence of treachery and cruelty on the part of our Russian "allies"—who let these men hurt the Germans, but as soon as possible smashed them lest they uphold the cause of Christian Poland in areas where atheistic communism wanted to rule. During the Warsaw rising, the Russians let these organized workers fight the Germans, but would not help them and allowed them to go down in defeat. Here, for the first time, we see the details of the Warsaw operation from the inside. We see also something of the unselfish courage of a free people with a strong faith in freedom and the will to fight for it.

ELBRIDGE COLBY

LAST CRESCENDO

By Owen Francis Dudley. Longmans, Green and Co. 311p. \$3.75

Suicide, drug addiction, religion and communism make a combination that lends itself readily to stale drama, but one that has been handled adequately in *Last Crescendo*. Fr. Dudley's story of Paul Grey, a famed pianist, and his regeneration as a human being through the help of Fr. Thorton, touches on some of the basic ideals of man. What the author establishes most clearly, however, is the difference between true religious faith and fanaticism.

The story itself is consciously underplayed, but there are still too many crises, too many victories over the powers of evil, to make the book wholly credible. The conversion of a drug addict is plausible, but when that man in turn converts a top Communist in war-torn Berlin, the book loses its hold on the reader.

The author has come close to creating characters torn by very real problems, and has written a fair story. Where he has succeeded best, however, is in presenting the appeal of faith with a minimum of rhetorical flourishes and trumpet blasts.

BARBARA L. SAMSON

THE WORD

"Can grapes be plucked from briars, or figs from thistles?" (Matt. 7:16; Gospel for seventh Sunday after Pentecost).

Everyone who attentively reads the Gospels is periodically struck and delighted with the homely, tangy flavor of much of our blessed Saviour's speech. Our Lord was a kingly orator. He was aphoristic without being sententious, endlessly profound without being obscure, picturesque without becoming arty or precious. Always, of course, under the smooth surface of His matchless human utterance there lies the bottomless and serene wisdom of God.

St. Matthew has recorded as part of the Sermon on the Mount the pointed remarks of Christ which make up today's Gospel. It is clear from the opening sentence of this Gospel passage that our Saviour is warning His followers against a dangerous trait in others. From the closing sentence of the same excerpt it is equally clear that He is warning His followers against the same trait in themselves.

The trait is falsity. The meaning of this Gospel might be stated simply: things should be what they seem. Perhaps an alternative summary would be more accurate: everything must ultimately prove to be exactly what it is; nothing more, little less.

The difference and the whole relationship between *being* and *seem-*

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FORTUNATA CALIHI is assistant librarian and instructor in English at Lowell State Teachers College, Mass.

ELBRIDGE COLBY, retired Army officer, is professor of journalism at George Washington University, Washington, D. C.

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ing makes a pretty problem as we rational and supernaturalized clods of earth make our laborious way through this vale of tears. To begin with, it is not always easy to eschew all forms even of that conscious and calculated crookedness which our Saviour denounces when He cautions against *men who come to you in sheep's clothing, but are ravenous wolves within.*

But how much more difficult is it to escape the peculiar contagion of that mealy-mouthed self-deception which would worm its way into the kingdom of heaven, as Christ bluntly declares, by means of mere pious talk and devout appearance! It is all very well for us to score and shun the gay or grim deceivers of others. The real problem is not to become, by subtle stages, a gay or grim deceiver of one's self.

If, in the sensitive nostrils of some, a sour, suspicious odor of deception emanates from all organized religion, the reason surely lies in the important distinction, perhaps more critical in the sphere of religion than anywhere else, between external practices and

an interior spirit. Catholicism falls into disrepute because of the odd Catholics who run to Mass and make novenas and apparently confess their sins without in the least becoming less slanderous and malicious and deceitful and selfish and sensual.

Such strange characters have clearly forgotten the difference between practice and spirit, between what a man visibly does and what he invisibly but really is. Anyone can wear a Catholic coat, but a coat only covers the heart without ever touching it.

However, we may all of us grow profitably conscious of the constantly menacing dichotomy between spirit and practice. We dutifully turn our minds and our hands to not a few holy deeds each day. But perhaps we should occasionally imagine our Saviour standing before us and addressing to us the simple, deep question of Lear to Cordelia: *But goes thy heart with this?*

In every way, as one grows older, the devotion to the Sacred Heart becomes more significant.

VINCENT P. MCCORRY, S.J.

THEATRE

SALVATION ON A STRING, presented by C. W. Christenberry Jr., and David B. Graham at Théâtre de Lys, is a cover-all title for three one-act plays by Paul Green. The group consists of an ingratiating rustic comedy sandwiched between two morbid folk dramas. Their several titles are: *Chair Endowed*, *The No 'Count Boy* and *Supper for the Dead*.

Paul Green is a dramatist of stature with a respectable volume of work to his credit. He came of age in the literary sense, however, during the frenetic years which those who have survived them remember as the terrible 'twenties. One of the lunacies of those days was the notion the South was a God-forgotten region rotting in ignorance, superstition, poverty, prejudice and degeneracy. The descendants of the plantation aristocracy were decadent and the poor whites were degraded.

It was a superficial picture of the South, which Green as a young intellectual helped to create. It did not include the wholesome trends that were detected by Du Bose Heyward, a more sensitive artist. There were culturally blighted and morally barren areas, of course, and still are; but there were also signs of social prog-

ress and moral regeneration. The plays at Théâtre de Lys, while they reflect the spirit of the period of their writing, have become dramatic antiques.

The No 'Count Boy, the pleasant play of the group, is a comedy in which the leading character is a teller of tall stories, making himself the hero of every tale. It is the theme of Synge's *Playboy of the Western World* scaled down from symphony to jam-session music improvised by saxophone, piccolo and trap drums. An excellent specimen of folk comedy, it is imaginatively performed by Wright King, starred in the title role, and Bettyé Ackerman and Skedged Miller in support.

Chair Endowed, unless your reviewer is as dull-witted as his wife claims, is a play without either story or meaning; which is a long-winded way of saying it isn't a play. It is a genuine slice of life, no doubt, that can be duplicated in numberless homes where husband and wife spend most of their waking hours exchanging recriminations, each accusing the other of being responsible for the failure of the marriage. While the thing has no apparent meaning, it does offer the fascination of watching two tortured animals eviscerate each other.

John Kellogg and Sylvia Leigh, as embittered husband and whining wife, invest the play with a morbid sort of interest, even though it begins and ends in a blind alley.

Supper for the Dead is described

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in a pre-production press release as "tragic melodrama of cruelty, incest, voodoo ritual and murder," hardly an appetizing dramatic menu. It is true that voodoo and murder are frequently used dramatic material, while no less a dramatist than Sophocles included incest in one of his plays. There happens to be some disparity in stature, however, between Sophocles and Paul Green. The Greek dramatist used the perversion of nature, as Milton says, "to justify the ways of God to man." Paul Green just uses it.

Fred O'Neal, the unnatural father, Evelyn Ellis, the voodoo sorceress, and Rosetta Le Noire, a vengeful mother, perform their roles with a vividness that turns the play into a grisly spectacle of horror.

THEOPHILUS LEWIS

FILMS

THE GARDEN OF EVIL. Take a few men and a beautiful woman and isolate them close to a rich gold strike and far from the laws and restraints of civilization. The resulting complications are likely to lean heavily on such tried and proven movie ingredients as lust for gold and lust of the more conventional variety. Without materially deviating from this formula *The Garden Of Evil* adds as welcome dividends pictorial grandeur and some surprisingly optimistic conclusions about human nature.

It begins as the aforementioned woman (Susan Hayward) rides into a sleepy Mexican port looking for volunteers to rescue her husband trapped in a mine cave back in the almost inaccessible wilderness. Her very considerable powers of persuasion plus the lure of gold in limitless quantities net her four recruits.

Three are Americans (Gary Cooper, Richard Widmark, Cameron Mitchell), stranded on their way to the California gold fields. The fourth is a Mexican (Victor Manuel Mendoza) who, alone among his compatriots, is able to conquer a superstitious fear of the region and the quite tangible fear of the added circumstance that the Apaches (who appear, even in 1849, to have covered a lot of territory) are on the warpath in the vicinity.

Director Henry Hathaway stages the long journey to the mine against a breathtaking variety of Mexican scenery suitably colored and Cinema-Scoped and deployed with a shrewd eye for action as well as the view. Along the way the script provides the travelers with plenty of opportunity to

develop the expected tensions and display the requisite number of base motives.

To add to the strained atmosphere the husband (Hugh Marlowe), upon being pulled half-dead from the mine-shaft, unexpectedly proves to hate his wife, with apparent good reason. Nevertheless, when the Apaches get around to attacking in earnest, four of the cast of six turn out to have wide and quite convincingly documented streaks of latent nobility in their natures.

Since only two of them survive to canter across a craggy mountain ridge into the sunset and safety, the story seems a costly and basically rather pointless way of vindicating human nature. As it unfolds, however, the picture is handsome, more than competently put together and generally interesting for the family.

(20th Century-Fox)

ABOUT MRS. LESLIE is the sort of cinematic misfortune which often befalls a suddenly valuable film personality who does not fit into the conventional romantic mold. The personality in question is Shirley Booth, a frankly fortyish matron of great ability and charm, for whom vehicles of the calibre of *Come Back, Little Sheba* are not readily available. In the absence of another such she has been saddled with an involved soap opera about a lady boarding-house keeper with obviously unusual background and attainments.

Unfolded in flashbacks alternating with vignettes from contemporary boarding-house life, her background is indeed unusual. She was a one time night-club entertainer who became the devoted and selfless part-time mistress of an aircraft tycoon (Robert Ryan) of whose actual identity she was ignorant during most of their relationship. The relationship itself is handled with such circumspection that it is almost possible to conclude that the lady's function was that of a purely platonic companion-housekeeper for an annual six-weeks' vacation.

This sort of censor-placating double talk has the unfortunate effect of giving an air of respectability to a white-wash of highly irregular conduct. It also so falsifies the situation with respect to real life that its inherent drama and irony are largely lost. None the less, whenever she is unhampered by plot contrivances Miss Booth is wonderfully better than her material.

(Paramount)

MOIRA WALSH

(AMERICA's moral approval of a film is always expressed by indicating its fitness for either adult or family viewing. Ed.)

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plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

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CORRESPONDENCE

Forming Catholic opinion

EDITOR: Fr. Hartnett has rendered a public service in calling for debate rather than controversy among Catholics concerning current issues (AM. 6/19).

We can always expect some disagreement, even among those who are qualified to speak authoritatively on any given subject; but these differences can be discussed with intellectual charity and without acrimony. If it were to become customary for us Catholics to generate more light than heat in our discussions, who knows what a marvelous impact we might have on our contemporary civilization? Possessing basic truth and impressive numbers, we could make a far more notable mark on our world than we have done up to now.

It is reassuring to this lay person to know that Catholic editors are meeting to confer about their work. It might, I think, be suggested that the conference planners take note of another matter mentioned in Fr. Hartnett's article—the opportunity to make use of the learning available in nearby universities. To each conference of editors there might be invited a scholar-specialist who might be encouraged to speak frankly on the way his subject is handled in Catholic publications. Such a practice could help the Catholic press to make faster progress toward maturity.

Address withheld READER

Unemployment insurance

EDITOR: I should like to comment on Rev. Joseph M. Becker, S.J.'s excellent and timely article on unemployment benefits (AM. 7/10). I hope that his conclusion—that any judgment on programs to amend unemployment-insurance laws "must be guesswork and must be based largely on one's general predilection for a political party or a type of economy"—will not be interpreted to mean that there is no sound basis at present for improving the program.

I believe there are adequate data on cost of living, the proportion of wages spent for non-deferrable expenses, the extent of savings and wage loss and other pertinent items for evaluating such matters as the adequacy of the present average unemployment-insurance weekly benefit. It is less than \$25, which is not even equal to 40 per cent of the average weekly wage.

We also have basic principles to apply to disqualifications, such as that stated in the Bishops' Program of Social Reconstruction, which emphasizes that social-insurance laws should be such as to interfere as little as possible with the individual freedom of the worker and his family. Provisions in State laws such as those which disqualify an individual for moving from one locality to another, even though it may be for good personal reasons, should be evaluated in terms of this basic principle.

Fr. Becker's conclusion that the specific recommendations of President Eisenhower to the States (to increase the size and lengthen the period of payment of unemployment insurance benefits) departs from the original spirit of the Federal-State program is a debatable one. Recommendations of this nature have been made ever since the Committee on Economic Security suggested to the States in 1935 a rate of benefits equal to 50 per cent of the wage, with specific maximum-benefit amount and duration provisions.

The function of making such recommendations is implied in the cooperative Federal-State system in Title VII of the Social Security Act. This gives Federal administrative agencies

the duty of studying and making recommendations as to the most effective methods of providing economic security through social insurance, and as to legislation and matters of administrative policy concerning unemployment legislation.

Chicago, Ill. LOUIS F. BUCKLEY

Scholarships for Negroes

EDITOR: Thank you for the kind words in June 19 "Underscorings" about the work of our Catholic Scholarships for Negroes, Inc. We have had the privilege of assisting six students from missions maintained in the South by the Society of St. Edmund. The degree conferred on me by St. Michael's College, Winooski, Vt. (which is conducted by the Society), was a gracious recognition of all the good accomplished in the lives of these young people through our scholarships.

I accepted the degree in the name of all the great-hearted people who over the years have helped us to help others.

(Mrs.) ROGER L. PUTNAM
Springfield, Mass.